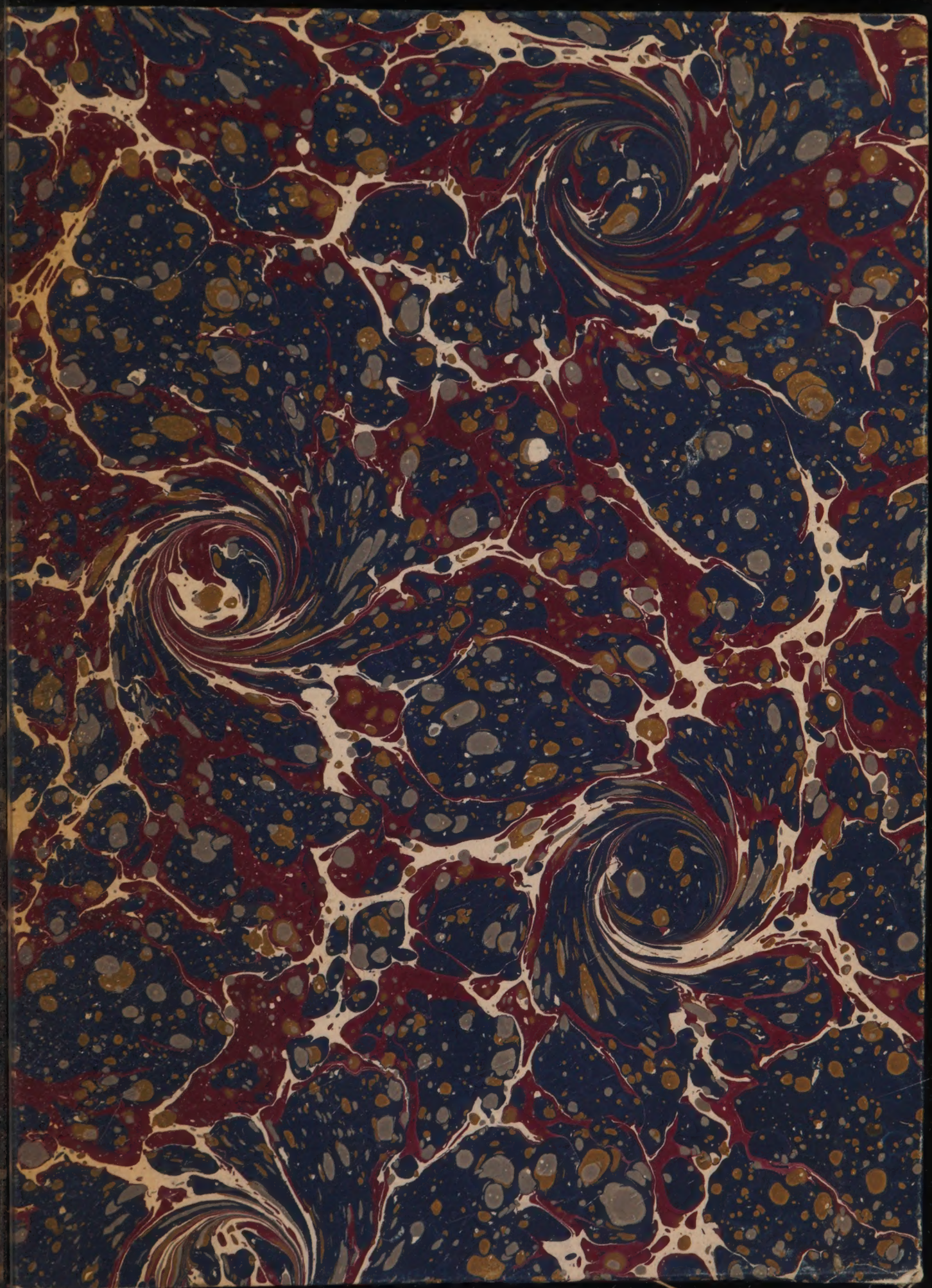

HARTLIB — HUSBANDRY — 1651

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THE REFORMED HUSBAND-MAN;

OR A BRIEF

TREATISE

OF THE

Errors, Defects, and *Inconveniences* of our ENGLISH Husbandry, in ploughing and sowing for Corn;

WITH

The Reasons and general Remedies; and a large, yet faithful Offer or Undertaking for the benefit of them that will joyn in this good and publick Work:

Imparted some years ago to Mr. SAMUEL HARTLIB;

And now by him re-imparted to all ingenuous *English-men,* that are willing to advance the Prosperity, Wealth and Plenty of their Native Countrey.

Esay 28. v. 24, 26.

Doth the Plough-man Plough all day to sowe? Doth he open and break the Clods of his ground?
For his God doth instruct him to discretion, and doth teach him.

LONDON, Printed by *I. C.* 1651.

ERRATA

PAge 9. line 20. for grounds, read *their Corne grounds* p.ead. l. 36. f. diſcourſed r. *firſt diſcovered*, p. 12. l. 18. for hs r. *he*, p. 13. l. 34, 35. To theſe words (*which if it be* 100 l.) adde (*he ſhall lay down no more but that ſingle ſum of* 100. l.)

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To the Reader.

Christian Reader,

IT is a common complaint, that Trade doth decay, and that the poor are multiplyed for want of employment. This complaint is a natural consequence and result of civil Warres, and of the unsettlement under which the Nation hath brought it self. The Remedy of it should be in the aime of every one, to contribute towards the relief of Publick Calamities, that wherewith God hath enabled all men to become serviceable unto their Neigbours, for their Comfort: For God hath given all natural gifts to all men, as well as spiritual gifts to profit withal: but all men do not understand this to be so; nor have all that understand this, or are told it to be Gods will, a heart to apply themselves to fulfil it: but most men seek themselves alone; and conceive that they are not bound to provide for any besides themselves; and so undertake all their works accordingly, which doth extreamly heighten the miseries of the times: Yet that all are not so set, thou may'st see (Courteous Reader) by the following brief Treatise and the Propositions which were imparted unto me above 3. years ago, which hitherto I have not published, because the opportunity of insinuating the same unto the publick, was not till now seasonable as I supposed; But now the hopes of our publick settlement, have invited me to put them forth, that the fruit of these hopes may be advanced towards all that wish well to the Publick. The Propositions themselves I shall not undertake to commend unto thee; because I am confident, that they will commend themselves abundantly by the Matter which they contain; and the End, for which they

are

To the Reader.

are offered unto thee. The Matter *thereof concerns* Husbandry, *which is the most harmlesse, the most necessary, and the safest, & of all others the most profitable* Industry *unto* Humane Society; *wherein the* Providence, *the* Power, *the* Wisdom *and the* Goodness *of* God, *appeares unto man more eminently then in any other way of* Industry *whatsoever. The* End *of these* Propositions, *is to make those that will concur to bring to passe the* Effect *of them*; Rich *in a lawful way, and in a course more certain then any that otherwise can be undertaken. Others, if they know any* Advantage *whereby to inrich themselves, they enviously detain it from the knowledge of others; but the Excellency of these* Proposals, *is, that they seek to impart to all, even to the whole* Nation, *the* Meanes *of all* Plenty *and* Riches: *and they offer a course which may improve by* Experimental Industriousness, *some rare known* Advantages *of* Husbandry *unto an infinit increase (whereof the possibility is in nature) beyond that which at present is attainable in the ordinary way. For the* Authour *presumes not to have exhausted all that may be found out in nature: But by that which* God *hath imparted unto him beyond others, he perceives that a greater perfection of knowledge may be gained; if only the* Observations *which he hath made, be followed, so far as they will lead those that are* Ingenious *and* Industrious, *by making use thereof in a way, wherein he is willing to direct them, that his* Talent *may not be buried, as that of the* unprofitable Servant's *was.*

As for the Adventure, *it is not great; the* Profit *(if any be* sure *in this world) is the* surest, *and therefore the* Security *ought not in reason so much to be stood upon as in other* Adventures, *where the* Profit *of particular men, is neither so* Certain, *nor so* Great; *nor any known* Advantage *brought thereby unto the* Publick, *which is here the* Maine *of the whole* Design, *that this* State *may recover it self and flourish; and the burdens which lie upon every one, may be the easier born by all. I shall not add by way of* Preface *any thing more; only I shall beseech the* Lord *to direct thee in this, and all other things, to fulfill the good pleasure of his will; In whom I rest alwayes*

Truly thine in all duties of
Love and Serviceableness,
SAMUEL HARTLIB.

The Reformed HUSBAND-MAN, OR,

A brief Treatise of the Errors or Defects & Inconveniencies of our *English-Husbandry*, in Plowing and Sowing for Corne: Imparted to Mr. *SAMUEL HARTLIB*.

SIR,

I Have ever observed, that the by-stander may learn more knowledge from *Mistakes* then *Right actions*. For the one being perfect, and consequently prosperous, for the most part is the cause of rejoycing; and rather leads men to make use of the benefit, then to enquire how it came. And most things that are brought to any good perfection, are not without their concealed mysteries; which cannot be attained without the consent and information of those that are the Masters of their Trade in that way; which is not alwayes easie to be had. And most men delight more in the enjoying what they have, then industriously to seek for what they have not, (yet *Industry* seldom or never fails to give a plentiful *Reward* to those that love and follow him:) whereas on the contrary, every ingenious Man finding a business (as he thinks) evil mannaged, straight begins to consider of, and to contrive a *Remedy*, many times out of an emulation of glory, or desire of profit to himself; but more worthy out of a faithful love to his Neighbour,, or *Native Countrey*. And in this *Forge* have very many of our *Notable Inventions* been framed in all

Ages: And those that have not had their beginnings from hence, have had *Necessity* for their *Parent*, according to that of the *Poet.*

'Tis onely need,
Gives life and scope to every humane seed.

And this is the *Fountain* from whence have *issued* all those most *Excellent Inventions*, that the world or worldly men can boast of from the beginning of time. And this is undeniable according to natural reason; but we must not for all that forget to give God his due praise for giving such gifts to men; knowing and alwayes confessing, *that every good and perfect gift cometh from above.* And let no man wonder to see a thing of this nature discovered and presented in such distracted times as these; for when there is most need *Invention* is ripest.

The common or general course of our *English Husbandry* in ploughing for Corn, is to tear up a furrow of at least 6. inches broad; but for one so narrow, there are thousands of eight, ten, or twelve inches: for the first cannot be done in any ground, but such as is very mellow and in good tillage, and that at one of the last ploughings too; as having alwayes been ploughed at least once before: otherwise one of these *Inconveniencies* must needs follow; either the work must be very shallow, or else very uneven. Now the ground thus prepared they sowe, and it seldom or never failes, but that all or the greatest part of the seed falls into the furrowes, or hollow ⸢ seames ⸣ between the ridges; and hardly any one Corn lights (at least it lies not) on all that 8. 10. and very oft 12. inches, between the furrowes. For hence it necessarily followes, that in the furrowes where the Corn first lights, or into which it is after harrowed, the seed must needs be too thick abundantly; and therefore can never prosper well, as being one choaked up by the other: And in the mean time, that other great void space of ground between two furrowes, yields no Corn for profit: but much weed to choak up that Corn, that was in a way of thriving; for certainly if the ground be any thing good, it will be bringing forth something, and if not Corn, Weeds.

3. The foresaid *Mistake* (as I at last apprehended it) of our *English-*

Engliſh-Husbanary, firſt lead me to mend that in my *own*, which I did diſlike in other mens; which *Error*, as I did diſcover in Seed-time (as is before ſet down) ſo alſo the ſame appeared at harveſt: for the ſheafs being taken away, I ever found the ſtubble (to confirm my firſt opinion) ſtand in rowes or ſeames; and 10-20-30-or 40-diſtinct roots (yea many more ſometimes) growing all of a heap together; and happily a foot of ground of either ſide that bear nothing but weeds: and in this manner more or leſſe, he that obſerves ſhall find whole fields, let him travel into what part of this Nation he pleaſe.

The finding or obſerving of that groſſe *diſproportion*, did eaſily ſatisfie an old *doubt* or *queſtion* that I had often ſcann'd by my ſelf, & diſcourſt oft with all good Husbands I could meet with, *viz.* How the common increaſe of Corn in *England* could be ſo ſmall, yet the ſoile generally eſteemed moſt fertile; for the ordinary increaſe being 4. 5. or 6. for one; and if more, 'tis counted a rich Croppe; whereas you ſhall hardly take up an ear of *Barly* in an Acre, that hath leſſe then 10. or 12. but generally above 20. Corns in one eare?

To clear this point, I have uſed to argue thus: Suppoſe I ſowe 4000 Corns, I aske the beſt experienced *Husband-man*, how many of thoſe his judgement and experience leads him to believe are loſt, that is, buried, or that never come up, or that are devoured or deſtroyed by the Fowles of the Aire, or creeping things? To this, I never met that man that would allow 2000 to be ſo loſt, no hardly 1000.

I aske again, of thoſe that do come up, do they ſpread or branch out ſeveral ears from one root generally or no? The anſwer is, yes, queſtionleſs they do. To what proportion? The anſwer is, at leaſt to two, one with another through the whole Crop: I have met many that believe or affirm more, few or none that allow leſſe.

I enquire again, How comes it then to paſſe, that the increaſe is ſo ſmall as is before ſaid? for I am ſure of this, that through the whole Crop (if any thing likely) one eare with another will afford at leaſt 16. and if we ſhould allow (which yet no man will) that the one half of the ſeed were loſt; yet that loſſe being fully

repair'd by the branching, a man would wonder to find the increase not come to above 20000. for 4000 sowed: whereas in all reason he cannot expect lesse then 60000. and not without good and probable reason he might hope to receive for his 4000. sowed 96000.

From what hath been said it is manifest, that either more Corns are at first lost, which is very probable: or that they branch not, nor come to the supposed perfection, each devouring other; and the weeds preying upon all; which is most likely, and to me seemes the certain cause of the aforesaid small return.

This is true of all sorts of ground, as well of *Ley* or *New-broken* ground as of *Old tillage*: but in this discourse, I will call this the *mistake*, or defect in *Tillage-land*, (not that the error is at all amended in *New-broken-Land*, but is rather made much *worse*) but for that I am to complain of an another grand *error* peculiar to *New Land*, *viz.* *New-broken* ground the first year is stiffe; and to (use the *Husband-mans* phrase) rises stretch: from whence we have taken up an evil fashion to sowe *Oates* the first year, pretending (not without cause, as they order the matter,) that no other grain can be sown for want of mould to cover it, which they affirm; and that truly enough their *Harrowes* will raise on such a clunge *Turf*: and even for *Oats*, they are fain to let it lie in the frost after it is ploughed, many dayes or rather weeks to rot, or make it a little moulder, and hardly enough to cover *Oates*, when all is done.

Thus is the first (and beyond peradventure, if rightly used, the best) Crop in a manner spoiled: for a Crop of *Oates* so sowed can never come to any great matter, or if it do, what would *Wheat* have yielded, if that had first taken possession? (*Note that this is meant in quantity, not in quality: for if Wheat should be sowed, the first year without great care and skill; the better ground the leaner the grain: he therefore that will sowe Wheat the first year, must be master of his Art:*) and *Oats* of all *Grain* is the most unfit to sowe in any good ground; but to sowe them the first year in *New-broken* ground, is to spoile all the Crops that follow: for *Oates* never fail to shake, nor to come up again amongst the next Crop; and so in the next and the next, *&c.* more or lesse, to the blemish-

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ing of all, but even to the spoiling of very many Crops. And where these wild *Oats* once get a head, 'tis very difficult, if not impossible, to clear that ground again while it continues *tilth*.

There is yet another very great *Inconveniency*, which is much to the hurt of the *Weal-Publick*, *viz.* By the meanes aforesaid it comes to passe (neither can it be otherwise in this, till some *Remedy* be found for the former,) that to produce sufficient *Corn* for the sustenance of this *Nation*, such vast quantities of ground are allowed for *Corn* and *Follow-Fields*, that there is hardly *Pasture* enough or *Hay-ground* for the stock we have already. And much greater now is the want of *Wood*, and much greater is like to be every day, if some timely course be not taken, which (as I see) no man doth that goes about to plant, so if any do or shall do (as things now stand) he must rob *Peter* to pay *Paul*, (as the Proverb is) he must take the Land he plants with *Wood*, from that which now lies for *Pasture*; and that can ill be spared, and is withall so dear, that that is indeed one chief reason, that discourages many that would otherwise be planting, lesse or more; *which Art and Act is one of the most Commendable endeavours an* English-man *can turn his hand to.* And the little store of *Meadow* and *Pasture* in many parts of this *Nation* makes the stock little, and the *Provisions* of all sorts dear.

And for my part, I conclude, that these 3. *Corn*, *Cattel*, and *Wood*, are the very *strength* and *sinews* of this Land (next under Gods *blessing*) and I take him to be the best *Common-wealths-man*, that takes care for the prosperity and increase of these.

If we take notice also of the vast quantities of all sorts of Grain, that of force are and must be reserved out of every years increase, for the next years seed; we shall find the whole Island could but ill spare so much, in a dear year especially.

From all these *Considerations*, my love to this my *Native-Countrey*, and a desire to see it prosper, I have been, and (I trust) not without Gods most gracious assistance and appointment, put forward to seek, and have now obtained the certain *knowledge* of such excellent *Remedies*, as (if accepted) shall (I hope) notably redound to the glory of God, and to the honour and happiness of this *Common-wealth* in general, and not a little to that *Man*, or

thoſe *men* or *ſocieties of men* which ſhall firſt encourage and enable me to ſet the work going.

And if God have made me (inſtrumentally) *Authour* of a *Publick Good*, I hope no man will envy that I ſhall reap ſome fruits of my own labours. And who can tell, whether God (if we reject not his goodneſs) have reſerved this *ſpecial ſecret* till this ſeaſonable time, when it may well help to make up thoſe great breaches which the late *unhappy Warre* hath made in the whole *Nation* in general; and in very many thouſands of particular eſtates?

Contraries (they ſay) are *cured by their Contraries*; and ſo muſt the *Remedies* be contrary to the *Diſeaſes*, or *Errors* before mentioned.

I affirm then, that (God aſſiſting, and giving his bleſſing to my weak endeavours) I am able to preſcribe a way very certain, how with leſſe then double the charge, *viz.* If to plough, ſowe, and harrow an Acre the *common way*, will coſt 6 s. it ſhall be done by *my way* for 10 s. and ſo, according to a greater or leſſer proportion, to plough and ſowe 1. Acre, or 10. or 100. or 1000. (for that is all one, if I have the materials) and that with a leſſe number of Cattel; for I will deſire but 4. Horſes to one Plough, for any ground whatſoever; and to many ſorts of ground leſſe will ſerve, and no more men but two; in ſome caſes but one. I will alſo make as good diſpatch, *viz.* an Acre each day at the leaſt with one Teeme, which is as much as any man in *England* can well do in the *common way*.

Note, though it be here called ſowing, as being moſt generally underſtood under that expreſſion; yet the true meaning is to plant or ſet the Corn at due depth and diſtance; for which purpoſe I have alſo invented moſt apt and eaſie Wayes or Inſtruments: and alſo more ready wayes to procure and uſe Manure or compoſt to an advantage much beyond any thing yet known or uſed.

Thus much for the *Labour*, the *Charge* in keeping *Servants* and *Cattel*, and for the *quickneſs* of the *diſpatch*.

Now for the *Matter*, that is, the *Good* that ſhall be obtained more by *my Way*. Thus much I dare modeſtly promiſe by Gods *permiſſion*, that each Buſhel ſowed *my way* in good ground, will yield 96 Buſhels; or that each Acre ſhall be better then the 3.

next of like ground, if sowed the *common Way*, and with the same grain; yet my seed shall be no more, nay seldome halfe so much. And this I can clearly make good: for these graines, viz. *Wheat*, *Rie*, *Barly*, and all sorts of *Pease*; but for *Oates* though I can do the same with them; yet I shall seldom sowe any; or if I do, it shall be the last crop, before that land be again laid down to or for grasse.

The *Private Benefits* arising from hence, will prove to be these.

First, whereas three Acres of good ground possibly stood in 30.s. *per annum*, that is, 10.s. *per annum* for every one; now one of the same three Acres only, being sowed, shall yeeld as much or more Corne, then the whole three did before, and your rent be but 10.s. so as there is 20.s. cleerly saved in the rent.

Secondly, if I were to hire the ploughing (which is in a manner all one as to keep a teeme, and in some cases cheaper) one Acre for all the *tilths*, would perhaps cost 13.s. 4.d. and consequently three will cost 40.s. but one Acre ploughed and sowed *my Way* (though having all the same *tilths*, shall cost but 20. s. so as there is again 20.s. cleerly saved in the Tillage; besides that the dispatch of this one is much sooner done, and something also will be saved in the fencing of one instead of three; or it may be with the former charge much better fenced; then which there is nothing in *Husbandry* more necessary,

Thirdly, suppose *Barly* at 2.s. 6.d the bushel, which is the most usuall rate one year with the other; the three acres according to the *common way* will take about 11. bushels; I speak all this while of acres according to the *Statute*, which will cost 27 s. 6 d. but the one acre shall take at the most but three bushels, which will cost but 7.s. 6. d. so as here again is clearly saved 20. s. in the seed. Now put these three *Advantages* together, and you shall finde there is gained or saved, full 60. s. besides these *Conveniences*.

First, three dayes worke done in one.

Secondly, the Corne not only as much or more then formerly; but that in cleanesse and goodnesse at least 6. d. in each bushel better in the market.

Thirdly, to him that keeps his own teeme, one teeme shall produce,

produce, if you sowe the same number of acres you did before, 3. or 4. times as much Corn; or if but every third acre, fewer servants and fewer cattel will serve.

Fourthly, your time is not so wholly taken up, but you, and yours are more at Liberty; since now you are inabled to reduce three dayes work into one.

Lastly, if the *Soile* or *Manure*, you were able to procure, would serve to keep your three acres in good heart or strength before; now it must needs be kept up alwayes in a very great degree of fertility, as being able to lay as much soile upon one acre now, as you were able to afford to three before: and moreover your *Pasture* so much increased, allowes your *Stock* to be *greater*; and then you may, if you will, breed soile proportionable.

Let these of many others suffice at present to be spoken for the *Private*. And for the *Publick* these.

First, it will be in the choice of the Parliament, either to continue the same *proportion* of *Land* now ploughed, and so not only make all sorts of Corne exceeding cheap at home; but have it also become a most rich and staple Commodity to be transported into other parts. And thus may the tyde be turn'd, and this *Nation* fetch in the *Commodities* of other Countries for the superabundance of our *own*; whereas we are now, especially in a dear year, forced to send out our best Commodity, as *Cloth, Wool, Tin, Lead*, &c. to other Nations, for the supply of bread; which besides the *dishonour*, is *disadvantage* enough.

Or by sowing but one acre for every 3. now sowed, yet still having as much, or more and better corn; there will be 2. third parts of the *Tillage-ground* now in use in *England* to be laid to beast or sheep-pasture; *or for the planting of Wood; Which is a thing of that urgent necessity in this Common-Wealth, that we shall in many parts thereof, be shortly in danger to suffer exceedingly, for Want of Timber for building and Husbandry; and for firewood, where coales is Wanting. Besides the not to be valued want of Timber for Ships and Boates, except some speciall and speedy care and course be taken, as well to preserve that which remaines from such wilfull Waste we dayly see, as for the planting more in all parts.* Thus shall there be an incredible advance of the plenty and cheapnesse of all sorts of food and raiment

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at home. And either of these wayes will justly occasion the setting of so many persons to work, that there will rather want hands to do the necessary work, then work for willing hands; a thing of no light concernment, and which not a little conduces to the peace and prosperity of any nation or people. And this may well stand for the second. And then

Thirdly, whereas the seed of necessity, now deducted yearly out of every years croppe, to sowe against the next year, cannot be, by any good rule, adjudged lesse then 1800000. quarters of all sorts, if the course before propounded were generally followed, *viz.* to sowe but every third acre 600000. quarters would plentifully serve; thus would be saved every year out of the next years seed 1200000. quarters, enough *plentifully* to sustain *above* 500000. souls, the year about. It will not be amisse to consider this well, and lay it to heart, comparing this comfort with the scarcity in other yeers. And we may add to this, as before, that when the *stock* of *Cattell* is so abundantly increased, and the *numbers* of the *Acres* of ground sowed drawne so much lesse, it must needs follow; that unlesse men will be apparantly negligent, *grounds* can never fail or be barren for want of *Manure*. And I doubt not in all this; but that experience shall prove, that I have spoken rather with the least.

Now for the *Manner*; It may be demanded, how this work may be done?

In this I must intreat the *Reader's* pardon, though I conceal or keep that to my self till my Countrey-men of *England* shall please to own the present, which I mean to make of this *Invention* whensoever I shall find encouragement so to do. But this I will say, and this by Gods *Assistance* I am sure I can perform; for the work will bear it: whosoever (one man or many) shall disburse 1000. pound; shall at the end of the first twenty moneths, receive 1400. or if he like that better, and desire to hold on his money, he shall receive at the end of the first 20. moneths (as aforesaid) 100 pound; and at the end of every thirteen moneths during his naturall life 300. pound: only when he dies I am quit from the annuity and sum disbursed also; for which said sum of 1000. pound first disbursed, he shall have this and no other security, *viz.* every

years crop in course so far till he be paid what is here undertaken upon a just accompt. But whatsoever shall remain, to be for ever my own without controversie.

And the same thing I am ready proportionably to make good, for any bigger or lesser sum, that is at all considerable.

Now if any man shall desire to know, why I endeavour to set this wheele going at this time, I answer thus.

First, at this time, or in these times, God hath bin pleased to endow me with the *Knowledge* of this *Secret* and *Excellent Invention*; and therefore I intend, God willing, not to hide this Talent in a napkin, but to put it forth if accepted, and attain to such perfection in it as I can; though it be not so great in present profit, as I would, for want of stock sufficient, or, as I know, it will afford in better times; for how know I whether I shall live to see more setled times? and if God should please to call me before by triall, more then private and good witnesse of that triall I have, let the World know; at least the great benefit from hence arising, then would die with me, not the least nor worst *Invention* this Age hath known or tasted of.

Secondly, my *desire* being chiefly for the *Publike good* (though that cannot, nor will not justly exclude my private benefit, but rather advance it) I must and will to the uttermost of my power seek the advancement of that *Publike good*, in the prosperity of this designe.

Thirdly, if there should be a dearth as hath been in former years; in the want of all provisions, but of Corn especially; (for if you take notice, you shall never read of, nor ever hear of a reall dearth or famine where Corne was plenty, the want of bread in a manner only is accompted famine.) Therefore I think no way can be found for a private man to shew himselfe a lover of his Countrey more, then by using all possible endeavours, seasonably to increase and produce that, which the *whole Nation* may so much want, and in that want so miserably suffer, which yet we ought also earnestly to pray, that God in mercy will please to prevent; and in the mean time use our utmost endeavours, and not be desperately negligent.

Fourthly, whether at this time, or at what other time soever, God

God ſhall pleaſe to reſtore this Nation to a right underſtanding; and ſo to a leſſe interrupted peace; then if I ſhall preſent this work and finde acceptance, how *Great an advantage* and *Comfort* will the People receive, if it were but onely by the ſparing the quantity of Corn out of the ſeed to be ſowed? And how if there ſhould not be found enough ſeed in the *common way*, in one yeer for the next yeers crop; (which God forbid) or, (which is more likely) not enough to till ſuch vaſt proportions as are now in uſe; let any man tell me of what uſe then this *Invention* would be; and yet every ſenſible man doth likewiſe know, that it is not eaſie to thruſt a *new Invention* (though never ſo good) upon a whole *Nation*; for them preſently to practiſe the thing of which ſo few of that *Nation*, beſides the Inventor ever ſaw, or did know, or beleeve the experience; but if the thing be in the mean time by ſome private ones (to their no little benefit) fully experimented, and ſo good witneſſe prepared, how welcome it muſt needs be to both Parliament & People, let all wiſe men judge.

Fifthly, in whoſe hands ſoever God hath ſtill left a greater ſum of money, then is readily portable, we know he muſt lay it out ſome way or other, or elſe hide it, or let it lye and ruſt; which becauſe no man ought to do, we will ſuppoſe no man will do; and if he diſpoſe of his money by putting it into *Stock* of any ſort, I dare boldly affirme (as being able to make it appear to every rationall man) that either in *Warre* or *Peace* Corne (ſo mannaged eſpecially) is the *ſoundeſt* and *ſafeſt* Commodity, whether you count upon gain, or ſafety from loſſe, that this Nation hath, knowes, or uſes.

Laſtly, I deſire therefore that men will looke upon this *Propoſition*, with ſuch eyes as becomes ſober men, and lovers of their *Countries* proſperity. And I beſeech God inſtruct the hearts of ſome honeſt, ingenuous and faithfull men or ſocieties of men, to joyne in ſo good a work, ſo much conducing to the glory of God, the increaſe of honour, wealth and happineſſe to the Publike, and ſo much, and ſo ſoone, to their own private advantage; Not forgetting what an infinite increaſe of honour and wealth King *Henry the Seventh* loſt or miſt, by diſtruſting, and refuſing the Offer of *Chriſtopher Columbus*. And though I will

not compare this in value to that; yet I may boldly say, that this may be more advantageous to the communalty, and every way more immediately proper and necessary for this Commonwealth.

The most especiall Persons (or Purposes) that may easily and readily advance or recover Estates, by joyning to set forward the practise of this VVork.

1. WHosoever, whether *Nobleman*, *Gentleman*, *Merchant*, *Citizen*, or other person, is *indebted* in a greater *Summe* then he can easily *pay*, and cannot so suddainly pay the same as will happily be expected, without the ruine of his Estate: And yet is in danger on the other side, either to be *eaten up* with *Use*, and *Use upon Use*, if he let it run on, or to be very much streightened in his present subsistence, if he streine himselfe to pay the use in course, as it becomes due: That man shall need only to procure and lay down, so much *ready money* as he is to pay for five years *single Use*, *viz.* if his debt be 1000. pound, then the single use for five years at eight in the hundred is 400. pound; which summe of 400. pound being as aforesaid, laid down to enable me to set this work going, shall, with such addition, as I shall give to it by the *blessing* of God, by my *faithfull endeavours*, and by the *certain increase*, and *great benefit* from this work arising, produce to the *owner* this, the use of his whole *debt* of 1400. pound shall at the end of 20. moneths be paid for 18. moneths, which will then be past, and at the end of 4. moneths more for the next six moneths; and so forward at the end of every six moneths in course, for the remaining part of seven years; and at the end of seven years, his whole debt of 1400 pound shall be fully paid off, and so his person

person or estate for ever cleared from that debt. This is faithfully meant and shall be faithfully made *good*, if *undertaken*, for this or a greater or lesser sum, but rather for a greater.

2. If any man be desirous to purchase such or such a *Manner* or *Farme*, *House* or *Annuity*; but have not sufficient moneys to do the work: let him but advance the third part of the sum he wants, and at the end of five years he shall have the sum he wants, and the *Use* of the said third part paid duly all the while. Or if he lay down the one halfe, he shall have it paid at the end of three yeares, and the *Use* paid. And by this accompt any man may easily finde, on what *termes*, or in what *time* he may compasse, to purchase any *annuity* he shall desire.

3. If any man studious in the *Sciences* or *Chymistry*, shall want a supply to keep going continually some excellent work begun, or to be begun: let him consider, what necessary expence is required for 40. moneths; and if he can lay down the sum to be expended, in 20. moneths: and besides be able to keep his work going for 20. moneths, he shall receive at the end of the first 18. moneths, that which is necessary for 18. moneths; and from thenceforth, at the end of every six moneths, what is proper for six moneths: so to continue for so many years, as the work shall require; And some such way may be advantageously taken by such as mean to travel, or to send forth their sons.

4. If any man have a *Son* or a *Daughter*, that he intends to bind an *Apprentice*, but wants wherewith to *set up*; against he come out of his time; let him consider what is necessary, and if he can but produce and lay down the seventh part of that, at the end of seven years, he shall have the whole sum, and the *Use* paid for all the time.

5. According to this accompt, any man may make *Provision* for his *Wife* and *Children*, laying down at the time of *Marriage* of his *Wife*, or *birth* of his *Child*, or within the first year of either, the sum which he desires his *Wife* or *Child* should have, for the jointure or the *Childs* Portion, or yearly Revenue; which if it be 100*l.* he shall pound; for which his *Wife* shall from the day of his death, during the residue of her *Life*, receive 100. pound *per annum*, or his *Child* from the 9. year of his Age, till he be 15 years old, shall receive 30. pound *per annum*, and from 15. to 21. 50. pound *per annum*,

he shall lay down no more but that single sum of 100.

annum, and at 21. years of age in ready money 300. pound, and from thenceforth during his *Life* 100. pound *per annum*, and the *Use* paid for the first 9 years; but the death of the *Wife* or *Child*, to discharge and take off all *engagements*.

6. If any *Merchant* or *Citizen*, or *Man of Trade* shall find, some great losse or other mistake, or that his Estate begins to *decline*: he may himself *according* to this accompt, easily cast up what will serve to restore him, to what proportion he will or can, according as he is able to advance monies.

7. By this rule, any man of what *quality soever*, and for *any purpose whatsoever*, may easily measure, or shape his own desires, according to his own heart, and lay foundations for the strengthening and perfecting any *Charitable*, *Magnificent*, or *Political* Purposes.

FINIS.